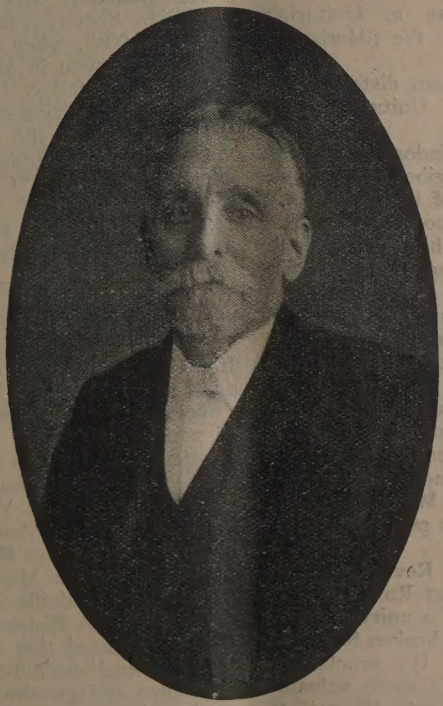
UNITARIAN MONTHLY

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 223. (Vol. XIX)—4. APRIL, 1922. ONE PENNY.



REV. W. H. LAMBELLE,
Middlesbrough. See page 28.

M.B.

Notes and News.

EDITOR'S NEW ADDRESS: 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

Contributors' copy should reach the Editor not later than the second Monday in each month

SINCE last issue the Editor has spent a fortnight preaching and lecturing in the Isle of Man, at Douglas and Ramsey, and had four weeknight lectures in the Birmingham district.

His subjects at services on two Sundays in Douglas were: (1) "Religion Matters Most"; (2) "Whose son is Jesus?"; (3) "Unitarianism the Gospel of Unity"; (4) "Did Jesus teach Unitarianism?"; and the weeknight lecture was on the query, "Is the Hell doctrine doomed?" For a weeknight lecture at Ramsey on "The Bible, its friends and foes," the Independent Methodist Chapel was placed at his disposal, and he was advertised as a Unitarian Minister with the approval of the Methodist officials.

The lectures in the Birmingham district were lantern lectures for the National Unitarian Temperance Association.

A book entitled "Painted Windows," by "A Gentleman with a Duster," describes Manchester College, Oxford, as "the seat of Unitarianism," and draws a very appreciative portrait of Dr. Jacks, its Principal, classifying him as a Unitarian, at the same time praising the Unitarian Faith.

Rev. H. Williamson has completed 56 years' ministry at the Dundee Unitarian Church, and by request he re-delivered the sermon he preached in Dundee 56 years ago.

Thirty-three new members were enrolled during 1921 at the King Edward-street Unitarian Chapel, Macclesfield. An army building has been purchased and erected for a Sunday School and Social Centre, and it is named Martineau Hall. The Rev. Thos. Paxton and his people are congratulated.

Preaching on Unitarianism, Rev. Lawrence Redfern, M.A., B.D., of our Ullet Road Church, Liverpool, said: "We proclaim a unity of mankind that is enriched rather than broken by diversities of thought and feeling. We proclaim a unity of God, which is infinitely more valuable and significant, because He reveals Himself to different hearts in different ways. We proclaim a unity of purpose that shall bind all men to one another and all men to God in that Kingdom which Christ came to preach.

At Newport, I.W., the Annual Report of the Unitarian Congregation records a very prosperous year, 1921, under the enterprising ministry of Rev. W. R. Clarke-Lewis, resulting in increased membership.

The Rev. S. Crook, of Swinton, Manchester, has produced in book form "A History of the Unitarian Cause, Swinton, 1820-1921."

Rev. Nicol Cross, of Leeds, has said that the difference between Unitarianism and Orthodoxy is the difference between conviction and coercion.

Two Memorial Hymn Boards have been unveiled and dedicated at our Nantwich Chapel.

At New Church, Manchester, Rev. J. Morley Mills, Unitarian, has been invited to preach in a Methodist Church.

Rev. W. H. Drummond has been lecturing at several of our Churches on "Palestine and the Near East."

A "Market" of goods, new and second-hand, held in the Unitarian Schoolroom, Shrewsbury, realised £63. In four weeks the Ladies' Society collected the goods.

The Quarterly Meetings of the S.E. Wales Unitarian Society were held at Merthyr Tydfil, February 20th, when the Centennial of the Unitarian Movement in Merthyr was celebrated.

Rev. Dr. Mellor, Hope-street Church, Liverpool, is again tilting against the use of the word "Unitarian" in the name of our Churches. "Unitarian" stands for "Free" Church, whereas the term "Christian" often means the reverse.

The "Inquirer" Russian Famine Fund has in three weeks reached upwards of a thousand pounds.

The late Mr. E. R. Hardy Wallis, of Hampstead, has left £425 to Rosslyn Hill Chapel.

American Unitarians have a total roll of 103,936 members, an increase of 25.9 per cent. on the year 1916.

Rev. H. Fisher Short has been giving a series of popular addresses in the Stanley Hall at Bootle at 8 o'clock on Sunday evenings in March.

The Dover Unitarian Church reports good progress under Rev. J. Yeomans

RECEIVED: "Our Aims and Ideals," Inaugural Lecture by Rev. Principal McLachlan, Unitarian House Missionary College; also the Bulletin of Meadville Theological School, U.S.A.

The Rev. H. Fisher Short, in a sermon at Bootle, declared that he gloried in the name "Unitarian," because it stands "for the finest principles and greatest moral and spiritual affirmations known to man, for truth and honour and character, for intellectual freedom and veracity, for true Catholicity. A fearless investigator, the genuine Unitarian puts truth in the first place. He does not subordinate truth to what he finds in a book, or a creed, a Church or a religion."

The Khasi Hills' Unitarian Union, Assam, India, has recently held its 35th Annual Conference, at which eight congregations were represented.

EASTER.

Wherever goodness reigneth
The soul of Christ lives on,
And every Christ-like spirit
Shall rise where He hath gone.

Earth's dust hath served its mission;
Henceforth the soul is free,
And through the heights of being,
Ascends, O God, to Thee!

W. G. Tarrant.

Our Unitarian Movement.

ANYONE desiring to study our Unitarian Movement may secure all information from the British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C.2, on application to the Secretary. There are certain books which can be recommended to the inquirer, such as the works of Dr. W. E. Channing---Select Discourses and Essays, 2s. 6d.; Emerton's Unitarian Thought," 4s.; "Unitarian Affirmations," by R. T. Herford, B.A., 2s.; Mott's "Short History of Unitarianism," 1s.; Positive Aspects of Unitarian Christianity," 1s.; "Religion and Theology of Unitarians," 2s.; Tarrant's "Story and Significance of the Unitarian Movement" 1s.; "Unitarian Christianity" by Dr. Channing and others 2s.; "Unitarian Theology: Three Stages," by Dr. Martineau and others, 2s.; "What do Unitarians believe and teach?" 2s.; Unitarian Lectures" by C. Wicksteed, B.A., 1s.; "Denials and Beliefs of Unitarians" by John Wright, B.A., 2s.; "Bowie's "Unitarian Faith in Unitarian Hymns" 1s. 6d or in paper covers, 2d.; Bowie's "Unitarian Movement, Principles, Organisation and Worship" 2d.; Hall's "Fifty Points in Favour of Unitarianism" 6d. The prices mentioned do not include postage which is extra. "The Essex Hall Year Book" 2s., postage 2d. contains book catalogue with particulars.

In that Year Book the Unitarian Faith and Fellowship is described. It is given here, slightly abbreviated:—

"We affirm, in accordance with the teaching of Jesus, that practical religion is summed up in love to God and love to man; our great beliefs: The Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, the Universality of Revelation, the Immortality of the Human Soul; we cherish our religious beliefs, but do not seek to impose them on others as authoritative dogmas. We cordially invite to our fellowship any, who, even though differing from us in belief feel themselves in general sympathy with our spiritual ideals and practical aims. As Liberals in Religion, Freedom of Reason and Conscience is our method in religion—instead of authority or tradition; the broadest fellowship our spirit in religion—instead of sectarianism; Character, our standard in religion—instead of creed."

Unitarianism has been briefly stated in the following words: "Its key word is—Unity; its Theology is—the Unity of God; its Sociology is—the Unity of Man; its Religion is—the Unity of Man with God."

Holding to the principle of Free Inquiry in Religion Unitarians recognise that there is no finality in the search for Truth. By free inquiry they have practical unanimity of belief and doctrine, but reject all dogmatic bondage, and are free to adapt and readjust their doctrines in agreement with any new light that may come. Consequently their preachers are free to say what they themselves really think on matters of religion and theology, and their hearers are left to judge equally for themselves that which is thus delivered to them.

Unitarian Christianity is the Gospel of Jesus expressed in medern terms. It is a grand spiritual faith agreeing with reason and experience, in accord with science, and with the sublimest hopes and ideals of our human race.

MINISTERIAL CHANGES.—Rev. H. B. Hannah has received public welcome to his new ministry of Attercliffe Unitarian Church, Sheffield, February 9th; Rev. Harry Andrew, from Wesleyans, has applied for and been granted a certificate of suitability for the Unitarian Ministry by the S. Wales Unitarian Advisory Committee; Rev. Professor Philemon Moore, B.A., resigned at Carmarthen College, terminating in June, and the title "Emeritus Professor" is conferred upon him; Rev. C. W. Townsend has been publicly welcomed into his ministry at Bank-street Chapel, Bury; Rev. J. Pipkin has resigned at Dob-lane Chapel, Failsworth, Manchester.

Rev. John Trevor, appointed to Newbury (Unitarian) Meeting House.

The Annual Meetings of the Midland Christian Union, held at Birmingham, March 13th, were well attended and of great interest, including a conference opened by Rev. Dr. Mellone on "Co-operation versus Individualism in our Churches."

Mr. Herbert T. Thorne, Wesleyan Methodist preacher, Yeovil, Somerset, has joined the Unitarians, and is now in charge of the Yeovil Unitarian Church.

The Young People's Meeting at Essex Hall, March 11th, convened by the London District Unitarian Society, was hearty and inspiring.

Rev. W. H. Lambelle.

Rev. W. H. Lambelle, minister of the Unitarian Church at Middlesbrough, has been three times minister for the same church, a record that is perhaps unique in the Unitarian body. His record is: Minister, South Shields, 1882-85; Carlisle, 1885-93; District Minister for the Northumberland and Durham Unitarian Christian Association, 1893-96; Minister with the two churches of Stockton-on-Tees and Middlesbrough, 1896-1900; Middlesbrough, 1900-14; three churches jointly, Darlington, Gateshead and South Shields, 1915-17; Middlesbrough, 1918 to the present time. From this it is seen also that he has been twice minister of our church at South Shields, of which town he is a native, born there in 1850. He is now, therefore, over three score years and ten, and still energetic in his ministry. At one time he published an excellent propagandist Unitarian magazine, entitled, "Noon-Day."

Mr. Lambelle comes of a very old French family. His grandfather came to this country in 1793, at the time of the revolution, and settled in London and Anglicised his name Lamballe to Lambelle. Brought up in the faith of the Church of England, reading and study convinced our W. H. Lambelle that he could not continue his adherence to Trinitarianism, and he became associated with Unitarians. He was for a time a journalist in London and later at Sunderland, and frequently preached and lectured for the Unitarian movement; so when the South Shields Church invited him to become its minister he embraced that profession, in which ever since he has rendered most effective service.

Mr. Lambelle is an eloquent preacher and lecturer, an ardent Unitarian propagandist, an active worker, an effective organiser, a modest, unassuming and kindly man who wins the attachment of people wherever he has been placed. At his age he feels that it is time that he retired from Church responsibility, but his people at Middlesbrough wish to retain his services. He has intimated that he desires his church to secure a successor, so that he may be released from ministerial charge as soon as another minister is appointed to take his place. Whenever that happens his people will regret the severance, and their cordial good wishes for him in his well-earned retirement will be shared by his multitude of friends.

Aspects of Unitarianism

By the Rev. WILLIAM C. HALL, M.A.

4.—UNITARIANISM, A PRACTICAL THEOLOGY.

FROM what I have said of the attitude of Unitarians to religious truth it should be clear that Unitarianism is a practicable theology. What a man of unbiassed, open and inquiring mind finds to be true will appear to him as something that ought to be carried out in life. A man who really gets to truth is anxious to see truth established and promoted. Truth to him is not only the end of a quest; it is the beginning of a mission.

So converts to Unitarianism will say, many of whom have had to discard long-cherished beliefs and gradually build up, often without aid, a new religious faith—the faith which, because we may have held it from the bginning, has been too obvious to excite us. But they know its value and its demands. It is a faith, or, let us say here, a theology, that they believe everybody ought to adopt and practise.

The man who has never had cause to change his theology is usually satisfied with affirming it, but the convert knows that his new theology requires more than affirmation; it demands propagation. He is not content to say it is true; he must persuade others that their very life depends upon it.

There is a sense in which everything is practicable; good or evil, it can be done. In that sense, of course, Unitarianism is practicable; but in the higher sense that it can be lived for the good of life, and through that good for the glory of God, it needs to be taught more viorously. That something very like what Unitarians have preached for at least half a century is the only theology through which religion can be revived in our land is apparent in nearly all the religious discussions we read to-day. Christianity as a system of thought and belief, modified and enlarged in the light of modern knowledge, and preserving the monotheism and morality of Jesus Christ, was not the religion of England before the war; but it is the only religion that can repair the spiritual waste the war inevitably left.

The Laymen's League (Unitarian), of U.S.A., has engaged Rev. W. L. Sullivan as Unitarian Missionary at Large for U.S.A. and Canada.

At Mossley Rev. C. E. Reed has received 24 young people into Church membership.

The Huddersfield Unitarian Church reports increase of strength.

Rev. C. E. Pike, in "The Christian Life," adduces interesting facts confirming Charles Dickens' Unitarianism.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

At the "W elcome" Party to the Rev. C. W. and Mrs. Townsend, to the ministry of Bank-Street Chapel, Bury, a fine note was struck by Mr. Townsend in his reply to the many hearty welcomes accorded to them. He bade them remember that he is only one man, and that it is our ministry, not my ministry. If every individual member of our 130 branches would apply this to her position as member of her branch, our work would be multiplied in quantity and quality by thousands! It is so easy to fall into the bad habit of thinking that one individual is of little account, and to forget it is just the work of the ones that make the whole. With this thought in mind one turns to the obituary notices of our men and women of personality, who have exercised such great self-sacrifice in labouring for the good of all, and one wonders if every individual did his or her "bit" conscientiously and with forgetfulness of self, if the strain and pressure would not have been less for them to bear, and so these great souls might have remained longer with us?

Accrington Neighbourhood held their quarterly Meeting at Blackburn last month, and all agreed "it was good to be there." Miss B. Lee, of Todmorden, conducted the afternoon service, and in her beautiful address, urged the cultivation of the expression of the spritual in one's nature. Miss A. Barker, of Todmorden, presided at the evening meeting, when Mrs. W. C. Hall, B.A., inspired her listeners with a most helpful address on "The Power of an Idea." These "neighbourhood" gatherings are a growing source of strengh to the branches concerned, and also to the District Association, as well as the League itself.

In our "Monthly Letter" for March is recorded the formation of the London District League in January last, with its first quarterly meeting to be held at Wandsworth on April 29th. Surely this is only the first step on the way, and their next possibly will come when a little group amongst them is inspired to form a neighbourhood branch under the wings of the District League!

In "The Inquirer" for March 4th a delightful description is given of the splendid work of the Rev. Fred Hankinson in Budapest. It must make strong appeal to us women in particular, for it is the record of self-sacrificing helpful work for the bairns and mothers—a creche for 22 tiny babies, hot baths for the children of the Colony, a sanatorium for maternity cases and welfare of infants, with a doctor and two trained nurses, and an arrangement at the sanatorium for six beds for the tuberculosis children from the Colony, also feeding of necessitous children twice a day, and many other achievements, including the teaching of manual work in wood and clay to the boys. Funds have been provided for all this work by the Society of Friends and the American and English Unitarian Women's Leagues. Unfortunately, through the ill-health of officials concerned, the holding of the Leeds District Meeting has had to be postponed to June, therefore that report will probably appear in the July number.

When Liverpool District Branch held its Annual Meeting at the Bootle Free Church, by the kind invitation of the Women's Branch, it was announced that four more branches had been formed and joined the District Branch, as well as affiliated with the League. This makes a total of eight branches, a most encouraging growth in one year.

It is good news to hear that Coventry has resurrected itself, with enthusiastic officials to put new life into it, and also to learn that Macclesfield has formed a branch. Our wishes go out to them for very many successful years of League work.

E. JOHNSTONE.

DEATHS.—Mrs. J. T. Short, Stourbridge, Feb. 14th; Mrs. Wm. Clark, Nottingham, Feb. 8th, 83; Miss S. A. Armstrong, Chiswick, daughter of late Rev. G. A. Armstrong, of Dublin, Feb. 13th; Mr. F. S. Garrett, Crowhurst, Sussex, Feb. 18th, 65; Mrs. Thos. Elliott, Highgate, Feb. 21st, 78; Mrs. Hugon S. Tayler, Chesterfield, Feb. 21st, 54; Mr. Edwin Bowring, Huntspill, Somerset, Feb. 19th, 64; Mr. F. J. Hollman, Johannesburg, Feb. 24th, 79; Mrs. A. H. Megson, Sale, Feb. 28th, 77; Mr. David E. Jones, Aberdare, Feb. 24th, 84; Miss Elizabeth F. Squire, Sidmouth, 83; Mr. Frederick Robinson, Ipswich, Feb. 23rd, 89; Annie Matilda, widow of late Rev. John Taylor, Tunbridge Wells, Feb. 27th, 83; Rev. R. S. Redfern, Swinton, Manchester, March 2nd, 71; Mrs. Morgan B. Williams, Swansea, Feb. 28th, 76; Mrs. I. A. Swanwick, Minehead, March 3rd; Miss Edith Holland, Sedgley Park, Manchester, March 9th, 63; Mr. Evan L. E. Evans, son of Rev. E. G. Evans, B.A., Dukinfield, March 11th, 22; Mr. David Churchill, Bristol, interred March 11th; Ruth Flower Mills, Lowmandale, Cheltenham, March 18th, 76.

Mrs. Harriet Peyton, of Edgbaston, has left £300 to our Knutsford Chapel, £300 to the Old Meeting Church, Birmingham, and £200 to the British and Foreign Unitarian Association.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

4.—JOHN POUNDS.

"ONE must be poor to know the luxury of giving," says George Eliot; the truth of the saying is amply proved by the simple story of John Pounds. He was the son of a sawyer in the Royal Dockyard at Portsmouth, and was born June 17th, 1766. His father intended him to become a shipwright, and he was apprenticed as soon as he was old enough. But a serious accident in his sixteenth year incapacitated him from work of that kind. He had to choose a trade in which little physical strength was required. So he became a shoe-mender, or cobbler, thus being able to earn just enough to support himself. In 1818 he adopted a lame nephew, for whom he invented an instrument which wrought his cure. It was now his object to educate his charge, and thinking that he needed a companion he took in a boy who was usually left in the streets all day. By giving a hot potato each to other children, he soon drew such a crowd to him that his small room would not hold them. He always chose the "little blackguards," as he called them, finding something good in the worst of them. His workshop measured eighteen feet by six, in which he taught twenty-eight boys and twelve girls, who sat in two separate classes. He had a few rude benches and boxes for their seats, while some sat on the stairs. He taught them reading by handbills and such old school books as he could get. He used slates to teach them to write and to do plain summing. He taught them simple cookery and his own trade of shoe-mending. He watched over their games and made rude but effective toys for the smaller children. Hosts of boys owed him their start in life, and many of them did not forget to come, after they were grown up, to thank him. He was a Unitarian connected with High-street Chapel, in Portsmouth, and owed his inspiration to his simple faith. To the Sunday School he sent them; but he was obliged to get proper clothes for them to go thither. These clothes he kept under his charge, and the scholars put them on and took them off in his house. Thus he saved the children from the dangers of the drunken habits of their parents. The Unitarians of his native town found him out in due course and helped him willingly and substantially. But he did all his kindly work unpaid, and died as poor as he had lived. On January 1st, 1839, as he was discussing the matters of his school he fell down and died quite suddenly. A corner of the old graveyard of the Chapel which he attended holds all that is mortal of John Pounds. A great number of the people of Portsmouth came to honour his funeral, and many denominations were represented amongst them. So this little, deformed and ill-looking man became the founder of those "Ragged Schools," which did so much to help to educate the children of the poor, when there were but few schools in the land. It is good to remember that the founder of this great and good movement was a Unitarian, just as Dr. Tuckerman, another Unitarian, founded "Domestic Missions." A picture of John Pounds and his school still exists, which used to hang on the walls of the Memorial Hall in Manchester. A fine building succeeded his humble room, which is still known by his name, and a library, also called after him, was formed for the Sunday School of High-street Chapel. For far less service to their fellow men and women others have been sainted. But the sainthood of John Pounds did not depend upon religious fasts and similar exercises, but upon the loving worth of an unselfish and noble life.

For fuller information see "John Pounds" in "Memorable Unitarians," a book which ought to be in the hands of all teachers and elder scholars.

The Sunday School Association.

SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS.

Sir,—May I trespass on your space to make known to your readers that the Principal and Committee of Manchester College, Oxford, have once more kindly given permission to this Association to hold its Tenth Summer School for Sunday School Teachers at the College from August 3rd to August 12th next.

As at former schools, the evenings will be devoted chiefly to conferences; the mornings mainly to two series of lectures, the more academic of which will deal largely with the Bible and its contents, the more practical with the characteristics of scholars of the various ages and the use teachers may make of those characteristics. Arrangements for the session are already well in hand; an attractive list of lectures and speakers is already assured.

The Committee hopes that every Union and School will make a point of sending at least one representative to the School, and will be glad to answer enquiries from those interested. A detailed prospectus of the School will be sent to anyone making application to the Hon. Secretary at Exeter Hall. Thanking you,

I am, etc.,

BERTRAM LISTER,
Acting Sec., Summer School Committee.

For the Children.

By Rev. H. FISHER SHORT.

KEEPING SHOP.

IF you wish to do well at shopkeeping,
And heaps of good customers win ;
On the spot you must be and unsleeping ;
But unless you've one thing, don't begin.

" I'll never go to that beastly old shop again," Cissie almost shouted as she threw her tam on the sideboard.

" Cissie ! " Mother exclaimed, smiling at her cross little daughter.

" Well, Mother, it's always the same if you go to Mrs. Smith's."

" Why, what's the matter? "

" She's so sour and bad-tempered and snaps your head off. I wonder why she keeps a shop at all if she can't be different."

" Poor old soul ! " said Mother, feelingly. " It is a pity ; but she is very old, you know, and suffers frightfully from rheumatism ; so, Cissie dear, you mustn't mind. She has lost a lot of customers lately, but we mustn't desert the old lady ; the little shop is all she has to live on."

" That's just like you, Mother, dear, always thinking of other people. I'm sorry, and will remember what you say ; but she did snap, and all for nothing at all."

" Here's the very thing you are talking about," broke in Father, looking up from his book.

" What is it, dear? " Mother enquired.

" Here's a Chinese proverb which says, ' A man without a smiling face should not open a shop.' Funny, isn't it? for I never saw a Chinaman with the faintest flicker of a smile, and I see a good many Chinamen in the city."

" But the proverb is quite true, isn't it, Dad? " said Cissie, who was a smart little girl of nine.

" How? " asked Father, who knew well enough, but loved to hear the shrewd opinions of his little girl.

" Oh, it is, Dad ! If Mrs. Smith has lost some of her customers it must be because she is sour and snappy instead of smiling."

" Exactly," said Father warmly, inwardly pleased at Cissie's intelligence.

" But," added Mother, " The smiling faces idea belongs to many things besides opening shops—friendship, for example."

At this Cissie went red and quiet at the same time. Truth to tell, she had recently " fallen out " with two little school friends, and all because she herself had been the " wrong side out."

As Mother gave him a look, Father went on reading. He saw, at a glance, Mother had dropped a little seed in Cissie's mind and didn't want it disturbed.

As she snuggled down in bed that night Cissie repeated to herself the Chinese proverb, and, in less than no time at all, she found herself away in China, and she was opening a shop. It was great fun at first ; especially as she kept changing. First she was herslf in a soft yellow silk frock ; then she was a Chinaman with a long pigtail ; and then she suddenly changed into Mrs. Smith, with the sour face and the sharp tongue. From the back of her little shop she heard the tinkle, tinkle, twangle of the bell and hobbled to the counter. Two little girls had come in, and she scolded them for making such a clatter with the bell. Then she served them and snapped out every word she said.

Mollie Davis wanted bull's-eyes and was glad to escape with them. Mollie was a timid child. But Ethel Brown wasn't. Indeed, she was so annoyed by Mrs. Cissie Smith that she quite forgot her manners. She had come for a packet of tea and half a pound of friendship and sevenpence halfpenny change ; and, as Mrs. Smith was slow as well as snappy, Ethel was just bursting with rage as she left the counter.

" Don't bang the door," snapped Mrs. Smith.

It was the last straw. Ethel glared and just screamed, " I'll never come into your beastly old shop again." And then ! What a mix up ! Father was tacking up a motto, " A girl without a smiling face shouldn't open a friendship." In smaller letters, he was writing, " She will lose her best customers." He looked so funny in his baggy Chinese trousers that Mrs. Cissie Smith had to laugh.

At that moment the door opened and a lady walked in, followed by two little girls. First of all she looked like a gracious fairy queen, and then she looked like Mother ; and then she was Mother, and they were all having a party in the drawing-room at home. Of course, they played the game of proverbs, and Father's was the Chinese one.

What happened after that Cissie could never remember ; but when she awoke next morning, as Mother came in to draw up the blind, she said, " May I have Mollie and Ethel to tea? "

" Yes, dear," said Mother, " And you shall get a box of chocolates from Mrs. Smith's for afterwards."

To-day the three little girls are the best of friends, and their motto is, " A man without a smiling face should not open a shop."

— THE TENTH —

SUMMER SCHOOL for SUNDAY SCHOOL TEACHERS

will be held at

— MANCHESTER COLLEGE, OXFORD, —
AUGUST 3rd to 12th, 1922.

For particulars, write to the Hon. Secretary, Sunday School Association, Essex Hall, Essex Street, W.C. 2.

National Unitarian Temperance Association.

WHETHER our readers agree with Prohibition or not, it is well that they should not be led astray by the misrepresentations so widely circulated by the representatives of the Drink Trade. The following testimonials cannot be said to be unreliable. They come from men whose trustworthiness is unquestionable.

THE TRUTH ABOUT PROHIBITION.—Sir Alfred Yarrow, the famous shipbuilder, who recently returned from a tour of the U.S.A. and Canada, spoke of the notable results of Prohibition, not only moral and social, but on its effects on industry, especially shipping. He said that the United States is certainly going to be our most serious shipping competitor. The heads of great engineering and shipbuilding firms stated that Prohibition has a most beneficial effect on their trades. There has been an increase of 18 per cent. in the efficiency of the workmen; they came to work on Monday morning, which they did not do in many cases before, and their wives and children are better clothed and better fed. Prohibition is going to have a wonderful effect on the rising generation. I have travelled, he said, from New York to Seattle and had no opportunity of getting even a glass of claret unless I had resorted to bribery.

Mr. Seebohm Rowntree, the well-known writer, in an article in the "Westminster Gazette," states, "Before concluding these articles on American industry, I must say a few words on the effects of Prohibition. This is a matter which I have discussed with scores, probably hundreds, of employers. Almost without exception they have said that the effect of Prohibition on the national life and on industry has been good. They would not, on any account, like to see the law repealed. Of course, everyone admits that there is much evasion—this is to be expected—and the administrative steps necessary to check it can only be taken gradually. But when every allowance has been made for their evasion, for "bootlegging," and the harm done by consuming the poisonous alcoholic compounds to which some resort, no impartial observer can doubt that America is benefiting enormously through having adopted Prohibition. Moreover, the evil consequences which some have feared are not resulting. For instance, there is no increase in drug-taking, and no real revolt against the measure, although from many one hears the comment that it was passed by a trick.

"I am sure that, more and more as the administrative machinery for enforcing Prohibition is perfected, America will find that she has adopted a course which will tremendously facilitate her competition in the markts of the world."

Sir Joseph Maclay, a member of the Geddes Economy Committee, says that Prohibition is the only panacea for the Drink problem. He was greatly impressed by the fact that while he and his colleagues were trying to find how the nation's expenditure could be reduced by 100 millions, no less than 469 millions was spent on intoxicating drink.

The Annual Reports of Bradford Chapel and Lane Chapel record 25 new members, and increased attendances, financial balance in hand, successful bazaar to purchase Minister's house, and special thanks to the Minister, Rev. A. Cobden Smith, for his services.

The friends of Rev. H. E. Perry, of Stockport, feel much sympathy in his serious illness, and earnestly hope for his quick recovery.

Mrs. Mills, Lowmandale, Cheltenham, who died March 18th, age 76, was in Dr. Martineau's Bible Class when a child.

At the Annual Meeting of the Belfast Domestic Mission there was a good report of work done, notwithstanding the troublous times of local disorder experienced. A cordial vote of thanks was passed to the Missionary, Mr. J. Harold Smith, "for his faithful services."

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Rev. H. BODELL SMITH,
4, Ashton Grove, Crystal Road, Blackpool,
is at liberty to take Sunday Engagements.